

THE SUNDAYS AFTER PENTECOST SUMMER SEASON



Go Make Disciples
Icon in Ethiopian style by Gisele Bauche, Canada

ST. LUKE'S EPISCOPAL CHURCH
(ANGLICAN COMMUNION)

PLEASE RETURN TO BACK TABLE AFTER THE SERVICE

CONCERNING THE SERVICE

Since the time of the Resurrection Christians have marked Sunday, the first day of the week, as the Lord's Day – a day of worship and celebration. Because Jesus rose from the dead on Sunday, each Sunday is an Easter celebration.

The type of worship we offer on Sundays is the Holy Eucharist. According to the *Book of Common Prayer*, the Holy Eucharist is the principle act of Christian worship in the Lord's Day and other major Feasts. There are many different ways to pray, but Christians can only worship when they gather with other Christians. Worship is a communal event of the gathered people of God.

While the Worship of God is the most important thing we do as God's people, our faithfulness to God does not stop with Sunday worship. The conclusion of each Eucharist takes the form of a dismissal, in which we are sent forth into the world to be Christ's hands, heart, and voice in all that we do. The act of worship is completed in service, and service brings us back to worship.

The Eucharist is also known by other names: Holy Communion, the Mass, the Lord's Supper, or the Divine Liturgy. These Questions and Answers from the Catechism in the Prayer Book are an ancient precursor to FAQs (Frequently Asked Questions) one finds on many websites. They sum up our official teaching on the Eucharist this way:

Q. What is the outward and visible sign in the Eucharist?

A. The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command.

Q. What is the inward and spiritual grace given in the Eucharist?

A. The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.

Q. What are the benefits which we receive in the Lord's Supper?

A. The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

Q. What is required of us when we come to the Eucharist?

A. It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

PERSONAL PRAYERS TO USE BEFORE, DURING AND AFTER WORSHIP

64. Before Worship

O Almighty God, you pour out on all who desire it the spirit of grace and of supplication: Deliver us, when we draw near to you, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. *Amen.*

65. For the Answering of Prayer

Almighty God, you have promised to hear the petitions of those who ask in your Son's Name: We beseech you mercifully to incline your ear to us who have now made our prayers and supplications unto you; and grant that those things which we have faithfully asked according to you will, may effectually be obtained, to the relief of our necessity, and to the setting forth of your glory; through Jesus Christ our Lord. *Amen.*

66. Before Receiving Communion

Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. *Amen.*

Prayer of Humble Access

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. *Amen.*

67. After Receiving Communion

O Lord Jesus Christ, who in a wonderful Sacrament has left us a memorial of your passion: Grant us, we pray, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of your redemption; who lives and reigns with the Father and the Holy Spirit, one God, for ever and ever. *Amen.*

68. After Worship

Grant, we pray, Almighty God, that the words which we have heard this day with our outward ears, may, through your grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of your Name; through Jesus Christ our Lord. *Amen.*

*Most Prayers are taken from pp. 833-34 of the Book of Common Prayer.
The Prayer of Humble Access comes from page 337.*

The Holy Eucharist

Holy Eucharist is Greek for Holy "Thanksgiving." The Eucharist is the principle act of Christian worship on the Lord's Day.

The Sundays after Pentecost are the longest season of the church year. They continue until the first Sunday of Advent. During this season, the lessons focus on the life and ministry of Jesus and our growth in the Christian faith.

Gathering is the first movement of the Holy Eucharist. We are gathered by God's movement from our individual lives and formed into a community of new friends who witness to God's grace.

From Hymn 304:
"I come with joy to meet my Lord,
forgiven, loved and free, in awe and wonder to recall his life laid down for me."

All texts in this booklet follow the rubrics (guidelines) of the 1979 edition of the Book of Common Prayer of the Episcopal Church and supplemental liturgical materials authorized by the General Convention of the Episcopal Church.

Hymns, readings, and parish announcements are listed in a supplemental insert provided by the ushers. You may keep the insert, but please return the booklet to the ushers following the service.

This booklet will be used during the summer months of the Pentecost season.

Gathering



All stand as they are able for the

Processional Hymn

See Insert

The Opening Acclamation

The Celebrant greets the people with these words.

Blessed be God: Father, Son, and Holy Spirit

People **And blessed be his kingdom, now and for ever.
Amen.**

The Celebrant then prays

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

Amen.

The *Gloria* is a hymn of praise addressed to the Holy Trinity. Its beginning echoes the song of the Angels sung at Christ's birth in Luke 2:14. It is the most common hymn of praise, but others can be used to express the themes of the church year.

Hymn of Praise

Glory to God in the highest

Said at 8:30 and on weekdays

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Sung at 10:30



1. Glo - ry to God in the high - est, and



peace to his peo - ple on earth. 2. Lord God, heaven - ly



King, al - might - y God and Fa - ther, we wor - ship you, we

give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
 take a - way the sin of the world: have mer - cy
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For you a - lone are the Ho - ly One,
 you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God the Fa - ther. A - men.

Title: Canticle 20, Glory to God: *Gloria in excelsis*
 Music: Robert Powell (b. 1932), rev.

The Collect of the Day is a prayer that “collects” our thoughts and sets the theme for the lessons and prayers of the day.

This part of service is similar to a synagogue service Jesus would have experienced.

The lessons for each Sunday follow a **lectionary**, a schedule of readings, used by most of the world’s Christians.

The **Psalms** were the “Jewish hymnal” of Jesus’ day and would have been sung.

“Gospel” means “Good News” and must be read at every Eucharist. It is read from the midst of the people as a reminder that we are to take the Gospel we proclaim into the world

The Collect of the Day

Printed in the Insert

The Lord be with you.
People **And also with you.**
Celebrant Let us pray.

Proclaiming the Word of God

All are seated for the reading of the first two lessons and the psalm. The following closing is used at the conclusion of the first two readings:

Reader The Word of the Lord.
People **Thanks be to God.**

The First Lesson

Printed in the Insert

The Gradual Psalm

Printed in the Insert

The Psalm is said at both services. The congregation prays each verse of the psalm, alternating by the side of the church as directed by the Server.

The Second Lesson

Printed in the Insert

The Sequence Hymn

See Insert

All stand as they are able for the Sequence Hymn and the Reading of the Gospel.

The Gospel

Printed in the Insert

The Gospel is introduced with these words

Reader The Holy Gospel of our Savior Jesus Christ
 according to *N.*
People **Glory to you, Lord Christ.**

And concluded as follows

Reader The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The Sermon

All are seated as directed by the preacher. A period of silence for reflection will be observed after the sermon.

The **Nicene Creed** is a concise statement of the Christian faith, drafted by all of the bishops of the Church at the Council of Nicea in 325, and then finalized at the Council of Constantinople in 381.

It is traditional to bow in reverence that God should choose to dwell among us at the phrases marking the incarnation

The Episcopal Church does not have its own statement of faith – we proclaim the faith of Christians throughout the ages.

We say the Creed on Sundays and other major feast days of the Church year.

The Nicene Creed

All stand as they are able for the recitation of the Creed.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.**

**For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit he became
incarnate from the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven and is seated
at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Having heard the Word of God and proclaimed our faith we offer prayers for the church, the world, and our own concerns.

In church lingo “Catholic” means “universal.” The phrase “Catholic Church” does not refer to the Church of Rome, but to all Christians who are baptized into Christ in any age (past, present, or future) and in any place.

The Prayers of the People

The leader of the Intercessions stands in the middle of the congregation. The people respond to the prayers as indicated.

Gracious and loving God, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

Worshippers are encouraged to add their own petitions as invited by the person leading the prayers.

The Celebrant adds a concluding Collect.

The **Confession** is the confession of the sins of the community. We may add our own personal sins by intention as we say this Confession.

The Prayer Book provides the **Rite of Reconciliation** for those who are particularly troubled by their sins, need the counsel of a priest, and the assurance of absolution and pardon.

From Hymn 304:
*"I come with
Christians far and
near to find, as all
are fed, the new
community of love, in
Christ's communion
bread."*

The Confession of Sin

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through our Savior Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Sharing Christ's Peace with our neighbors is a sign of the reconciliation given us through confession and absolution of our sins

Celebrant The Peace of the Lord be always with you.

People **And also with you.**



The Holy Communion



The Offertory Hymn

See Insert

During the Offertory, the people's gifts of bread and wine are brought forward for the celebration of Holy Communion.

If the choir sings an offertory anthem, all are seated until the beginning of the Offertory Hymn, when all stand as they are able.

The Great Thanksgiving (Prayer B)

The people remain standing. The Celebrant faces them and says

The Lord be with you.

People

And also with you.

Celebrant

Lift up your hearts.

People

We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and every- where to give thanks to you, Father Almighty, Creator of heaven and earth.

Here one of the following Proper Prefaces said on all Sundays, and on other occasions as appointed.

1. Of the Trinity (Trinity Sunday, May 31; Independence Day, July 4)

For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being: and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

2. Of Apostles (Saint James, July 25)

Through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

3. Of the Incarnation (St Mary the Virgin, August 15)

Because you gave Jesus Christ, your only Son, to be born for us; who by the mighty of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

We offer our lives and the gifts God has given us, and God transforms them into the things of eternal life.

The **Great Thanksgiving** is also called "The Eucharistic Prayer" or the "Canon of the Mass," depending on one's tradition.

During summer, we use **Eucharistic Prayer B** for the Great Thanksgiving. It is the oldest Eucharistic Prayer in the Prayer Book, dating to the early 3rd century.

The Proper Preface varies the tone of the Prayer to emphasize the theme of the day.

4. Of God the Father (June 6, 27, Aug 1, 29)

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

5. Of God the Son (June 13, July 11, Aug 8, Sep 5)

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

6. Of God the Holy Spirit (June 20, July 18, Aug 22)

For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

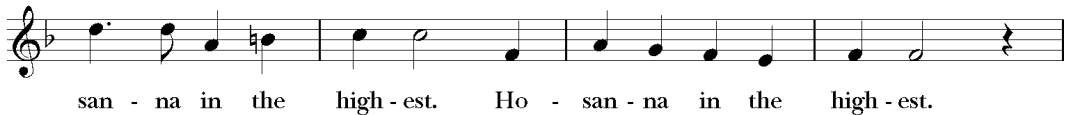
Hosanna in the highest.

The **Sanctus** is also said in Jewish worship, right before a series of blessings are given.

The second part, the **Benedictus** ("Blessed is he . . ."), comes from Matthew 21:9

When sung, this version is used

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -



Music: From *A Community Mass*; Richard Proulx (b. 1937)
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This part of the prayer offers praise to God and recalls God's saving actions in Creation and human history.

The **Words of Institution** over the bread and wine are the holiest moments of the prayer. They are the words Christ spoke at the Last Supper, and they have their origins in the blessing prayers said at a Passover seder.

The people stand or kneel.

Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

Bells are rung after each section of the **Words of Institution** to mark the solemnity of the moment.

The **Invocation of the Holy Spirit** indicates the transformation of the bread and wine into Christ's Body and Blood.

We also invoke the Holy Spirit upon ourselves that we may faithfully receive the Sacrament and embrace its benefits.

The Prayer concludes with a doxology. The **Amen** indicates the people's agreement.

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Blessed Mary, the Mother of Christ; Blessed Luke the Evangelist, our Holy Patron, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

AMEN.

Early Christians were taught to pray the **Lord's Prayer** 3 times a day – at morning, evening, and before going to bed.

And now, as our Savior Christ has taught us, we are bold to say

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

The Breaking of the Bread

The Celebrant breaks the consecrated bread. A period of silence is kept, and then all say

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.

The anthem is sung at 10:30

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Music: From *New Plainsong*; David Hurd (b. 1950)
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In Greek, this phrase is "Holy things for Holy People."

The Episcopal Church offers Communion to all baptized Christians. Just as we eat physical food from the moment of our physical births, we need spiritual food from the moment of our spiritual births.

We do not believe this gift of God is ours to restrict, but is meant for all members of Christ's Body, the whole church united.

We believe that the bread and wine become the real and permanent presence of Christ through the work of the Holy Spirit in the prayers of the faithful.

From Hymn 304:
"And thus with joy we meet our Lord. His presence, always near, is in the such friendship better known: we see and praise him here."

The Communion

The Celebrant says the following Invitation

The Gifts of God for the People of God.

and may add Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]

or with these words

The Body of Christ, the bread of heaven. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

All Christians of any age who are baptized with water in the name of the Father, Son, and Holy Spirit are invited to come to the altar to share with us in the communion of the body and blood of Christ.

Those who do not wish to receive may come to the altar to receive a blessing. If you wish a blessing, please fold your arms across your chest to indicate you desire a blessing.

Sending forth of the Lay Eucharistic Visitors

When Communion is to be taken to the sick from this service, a Lay Eucharistic Visitor licensed by the bishop is given the elements with these words

I send you forth bearing these Holy Gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood.

We who are many are one body because we all share one bread, one cup.

We stand for the **Post-communion prayer** because kneeling is a posture of humility and penitence, and standing indicates our readiness to go and serve others now that we have been served by Christ.

The first blessing is the tradition blessing from the Book of Common Prayer, based on Philippians 4:7

The second option comes from *Enriching our Worship* and provides a Trinitarian formula taken from several different scriptural images.

The third option comes from ancient Celtic (Irish) prayers.

Post-communion Prayer

All stand as they are able. The priest says

Let us pray.

and all say together.

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

The Blessing

The Celebrant blesses the people with one of the following blessings.

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Or this

May the blessing of the God of Abraham and Sarah, and of Jesus Christ born of our sister Mary, and of the Holy Spirit, who broods over the world as a mother over her children, be upon you and remain with you always. **Amen.**

Or this

The Wisdom of God the Love of God and the Grace of God strengthen you to be Christ's hands and heart in this world, in the name of the Holy Trinity. **Amen.**

On the most important feast days, like Trinity Sunday, the blessing includes three prayers before the actual blessing.

The final movement of our worship is **the Dismissal**; that is, being sent forth to live out our faith in the world. Our worship is not complete until we serve others as well.

From Hymn 304:
*“Together met,
together bound,
we’ll go our different
ways, and as his
people in the world
we’ll live and speak
his praise.”*

Except that on Trinity Sunday, the following blessing is used.

The Lord bless you and keep you. **Amen.**

The Lord make his face to shine upon you, and be gracious to you. **Amen.**

The Lord lift up his countenance upon you, and give you peace. **Amen.**

The Lord God Almighty, Father, Son, and Holy Spirit, the holy and undivided Trinity, guard you, save you, and bring you to that heavenly City, where he lives and reigns for ever and ever. **Amen.**

The Dismissal

The Deacon, or the Celebrant, may dismiss the people with these words

Let us go forth in the name of Christ.

or the following

Go in peace to love and serve the Lord.

or this

Let us go forth into the world, rejoicing in the power of the Spirit.

or this

Let us bless the Lord.

After which , the people respond

Thanks be to God.

Processional Hymn

See Insert

Leadership

Diocese of New Jersey

Bishop of New Jersey The Rt. Rev. George Councill

Parish of St. Luke's

Rector

The Rev. Dirk C. Reinken
rector@stluke Sewing.org
Mobile: 609-468-7383

Priests Associate

The Rev. Canon Joan Fleming
The Rev. Lisa E. Caton

Church Musician

Charles E. "Chic" Walker

Sexton

Ben Caldwell, Jr.

Lay Officers

Senior Warden

Claudia Wallace

Clerk of Vestry

Ivette Santiago-Green

Junior Warden

Michele Leblanc

Treasurer

Jamie Griswold

Vestry

Through January 2011

John Sampson

Joy Kubilewicz

Ivette Santiago-Green

Through January 2012

Tad Hall

Allison Lazarus

Meg Rich

Through January 2013

Sonya Brockington

Adesola "Addie" Osanyinjobi

Lytisha "Tee" Williams

St. Luke's Episcopal Church

1620 Prospect St

Trenton NJ 08638-3031

www.stluke Sewing.org ✉ parish@stluke Sewing.org